



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

degree also for the less advanced student. They bring together in convenient form for reference a large amount of information concerning the manuscripts of the New Testament and other authorities for the text and canon of the New Testament. While most of this information is to be found in books already published it is here tabulated in convenient form, and there are added some parts not previously published. American scholars will be especially grateful for the information, much of it new, concerning biblical manuscripts in America. If through the attention thus directed to the matter other such manuscripts shall be brought to light, especially if others shall be purchased for American libraries all New Testament scholars shall rejoice with Dr. Mitchell in this outcome of his labors.

Taken all together and despite the defects mentioned above the volume will be a very useful one to theological students, to busy ministers, and to laymen who, without being technical scholars, in exegesis or criticism, wish to know in a broad way what evidence there is that the books of the New Testament come from the first century and relate historical facts, and that the text possessed by us today is substantially the original text. The appendix contains much detailed information valuable to technical scholars, some of it not obtainable elsewhere.

The printers and binders have done their work admirably, and the proof-reading seems nearly perfect; a breathing omitted from a Greek word on p. 44 is the only slip we have noticed. Omissions and errors of a graver sort in a work involving so much detail could scarcely be escaped altogether, but could be detected only by a very minute examination by an expert authority. Two things the present writer may venture to note. On p. 42 the paragraph on the Ignatian letter gives the impression that sober scholarship accepts only the three letters of the Syrian text. But reference should certainly be made to the opinion of Zahn and Harnack, and especially to the great work of Light foot which, since its publication in 1885, has been very generally regarded as ending the controversy and establishing the genuineness of the seven letters in the shorter Greek form. The note on p. 248 is slightly inaccurate. The manuscript belonging to The University of Chicago, was *purchased through* Professor Caspar René Gregory. Would not *A Critical Handbook*, etc., have been as appropriate a title as *The Critical Handbook*? C. D. B.

A Life of Christ for Young People in Questions and Answers. By MARY HASTINGS FOOTE. New York: Harper & Bros., 1895. 12mo., pp. xvi + 281.

The subject is presented in 1839 questions with their answers arranged in sixty-one chapters; the contents and index and the good mechanical work give the book an appearance of neatness and convenience. The author well says in her preface: "The simple facts of Christ's life, if studied and intimately known, are more convincing and elevating than pages of so-called 'applications.'" That the method presented is the best adapted to securing

such a mastery of these facts by youthful minds is less certain. Efficient as the catechism has proved in teaching dogma and much as we may regret the tendency to abandon it, both reason and experience seem to be against the success of teaching history by question and answer. The parts of a picture are severed, the charm of the narrative broken, and the sequence and association of events, memory's greatest aid, largely lost. It is likely that with the same amount and quality of instruction far better results will be obtained from the use of the gospels themselves accompanied by some such book as Blackall's *Stories about Jesus*.

As for the execution of the author's task, one can but think that in several respects it might have been better. There is a tendency to be too certain about uncertain things; *e. g.*, the method of Christ's temptation, the efficiency of John's baptism, the considerations in the Divine mind in selecting Palestine as the birthplace of the Saviour. Difficult and technical terms are frequently introduced without explanation and sometimes unnecessarily, such as "hippodrome," "procurator," "excommunicated," "felicity." The selection of material is occasionally out of proportion; *e. g.*, the Sadducees are dismissed with two small questions, while a page and a half are given to the Essenes. But more serious is the lack of historical accuracy. For instance, to the question, "Does he (John) often mention himself in his own narrative?" The answer is assigned: "No, only twice —" and the occasions of 1:37 ff. and 19:26 f. are mentioned. It would be difficult to imagine how the author managed to overlook 13:23 ff.; 18:15 ff.; 20:2 ff.; 21:2, 7, 20, 24. The book will doubtless be helpful to some, but, all things considered, it is not likely to prove a great success.

J. S. T.

The Wise Men of Ancient Israel and Their Proverbs, by CHARLES FOSTER KENT, PH.D., Associate Professor of Biblical Literature and History, Brown University. Silver, Burdett & Co., New York, Boston, Chicago, 1895. 12 mo.; pp. 208.

The central purpose of this volume is a scientific classification of the Proverbs of the book of that name on the basis of their thought. But as an acquaintance with the aims and methods of "the Wise" who produced them is considered a prerequisite to their intelligent study, several chapters of "Introductory Studies" precede the classification.

"The Hebrew Wise" are considered as a class in their relation to the other orders of Hebrew teachers and in their influence upon Israelitish history which is represented as much greater than is commonly supposed. The different types of Wisdom Literature as appearing in isolated passages throughout the Old Testament, as well as in what is technically known as the Wisdom Literature, are discussed and exemplified. Under "Proverbs and Proverb Making" the philosophical basis of this form of literature is presented. The fourth chapter is devoted to the consideration of the structure,